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The Tribes, Clans, and Castes of Nepāl. By CAPTAIN EDEN VANSITTART,
5th Gurkhas.¹

[Read, February, 1894.]

Population.—The population of Nepāl is estimated at about 2,000,000, which, if we calculate the area at 54,000 square miles, gives 37 per square mile. This, though a low density of population, is as much as we should expect, considering the mountainous nature of the country.

I consider this estimate as to population a very low one. Nepalese authorities give the population as over 5,000,000, and the Resident, Col. Wylie, considers this about the correct figure.

Aboriginal inhabitants.—The great aboriginal stock of Nepāl is Turanian. The fact is inscribed in characters so plain on their faces, forms, and languages, that it is unnecessary to trace their origin historically. The different tribes, as they occur, in a tolerably regular series, from the Kālī river on the west to the Michi river on the east, are —

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| 1st.—Cis-Himalayan Bhoṭiyās ²
or Tibetans. | 5th.—Murmī. |
| 2nd.—Sunwar. | 6th.—Newār. |
| 3rd.—Gurung. | 7th.—Kironṭī. |
| 4th.—Magar. | 8th.—Limbū. |
| | 9th.—Lepchas. |

The cis-Himalayan Bhoṭiyās are found pretty generally diffused throughout the whole extent of the limits of the Michi and the Kālī rivers, but are confined to the higher Alpine regions under the snows.

The Gurungs and Magars (military tribes), having participated in the Gurkhā conquest, spread east and west, in no scanty numbers, to the Michi and the Kālī. The rest of the tribes have a more restricted fatherland or *janma bhūmi*, and the *locale* of the Gurungs and Magars was similarly circumscribed before the Gurkhā conquest, for their real habitat is to the west of the great valley of Nepāl. The valley of Nepāl

¹ [The transcription of most of the Tribe-names in this article is that given by the author. The Society has, as yet, no authorised system of transliteration for Tibeto-Burman words. Ed.]

² The name of the country known to us as Tibet is “Bhōṭ.”

and its whole vicinity is the region of the Murmīs and Newārs. The Newārs constitute the largest section of the inhabitants of the main valley, but are to be found beyond its limits. They were the owners of the country prior to the Gurkhā invasion, and they still form the bulk of the population of Paṭan, Bhāṭgāṅ, and most of the smaller towns. The inhabitants exhibit a list of princes for several thousand years back, which is given in Colonel Kirkpatrick's work, but without much evidence of its authenticity. They are in general a shorter and stouter built set of men than the Gurkhās, and their features are more of a Mongolian type. They perform almost all the agricultural and mechanical works of the valley, and many of them are very skilful carpenters, and workers in metal, painters, and embroiderers.

The Newārs are divided into two grand divisions—

- 1st.—The Çiva-Mārgī Newārs, who are worshippers of Çiva, and Hindūs in religion.
- 2nd.—The Buddha-Mārgī Newārs, who are worshippers of Buddha. Of the whole Newār population, one-third is probably purely Hindū in religion, the remaining two-thirds being Buddhists.

There are in all 68 hereditary classes—

Çiva-Mārgī Newārs	...	...	...	...	14
Buddha-Mārgī	...	...	...	...	16
Heterodox Buddhists, or mixed Çiva-Mārgī or Buddha-Mārgī	...	...	...	...	38

The Sunwars are found west of the valley and north of the Gurungs, and the Magars near and among the Bhoṭiyās. To the east of the valley, in the basin of the Sapta Kōsī, is the abode of the Kirontīs and Limbūs. These sub-Himalayan races inhabit all the central and temperate parts of these mountains, the northernmost tracts being occupied by the Bhoṭiyās, and, towards Sikkim, by Lepchas. The southernmost region, as well as the low valley of the interior and central region, is inhabited by the following tribes:—Kuswar, Boṭiyā, Kumhā, Bhramū, Denwar, and Darī. These tribes inhabit, with impunity, the lowest and hottest valleys of Nepāl, just as the Thārūs and Boksās do the Tarāī. They appear to have perfect immunity from the malaria common to the region they inhabit—an immunity unknown as an attribute of any other people whatever.

Wherever malaria rages, from March to November, beyond the sāl forest and within the hills, we find Denwars, Darīs, Bhramūs, and Mānjhīs, and these only, sometimes collected in villages, but usually in scattered cottages of unhewn stone. They follow the avocations of agriculture, potters, fishermen, and ferrymen. These men do not all, if any, belong to the ordinary Tartar stock, but probably to the aboriginal or ordinary stock of Indian population. They are quite distinct from the

dominant Tartar breeds of the mountains, and possibly emigrated from the plains countless generations back.

The Thārūs and Boksās¹ inhabit the malarious districts of the Tarāī, generally along the foot of the sandstone range. Here and there small patches of cultivation are scattered about, where the jungle has been cleared and little hamlets and villages formed. They grow a little gram, but hardly enough for their own consumption, and live from hand to mouth, eking out their subsistence by hunting and fishing. They are puny, badly developed, and miserable looking races, live almost in a state of nature, and never appear to suffer from any exposure. Though they look half-starved, they are capable of undergoing considerable fatigue. They supply the class of ḍāk runners, and also mahāuts, and others, who, during the hot and rainy months, are employed in catching wild elephants. They seem to combine the activity of an animal with the cunning and craftiness so characteristic of the human savage. In addition to the aboriginal tribes mentioned, we find living amidst the dense forests of the central region of Nepāl, to the westward of the great valley, three broken tribes, *viz.*, the Chepong, Kusunda, and Hayus. These are few in numbers, and live nearly in a state of nature; they have no apparent affinity with the civilised races of the country, and seem like fragments of an earlier population. They pay no taxes, acknowledge no allegiance, and live entirely on wild fruits and the produce of the chase. They hold no intercourse with the people about them, but are inoffensive; they appear to be gradually dying out, and will probably be extinct in a few generations.

The Mundās and Urāons, originally emigrants from Chutiya (Cuteyā) Nāgpur, also inhabit the Tarāī, and enjoy the same immunity from malaria as the Thārūs and Boksās.

Military Tribes.—The Military tribes of Nepāl, from which the fighting element in our army is almost exclusively drawn, are the following:—

Khas.	Gurung.
Magar.	Ṭhākur.

There are also a few Limbūs and Rais to be found in most of our Gurkhā regiments. They are residents of Eastern and North-Eastern Nepāl. A few Nagarakōṭīs (Newārs) are also found in most of the regiments.

Gurkhās.—The district of Gurkhā is situated in the north-east portion of the basin of the Gaṇḍak, occupying the country between the Triṇḍalgāṅgā and the Swēti Gaṇḍak.

Gurkhā.—The chief town is called Gurkhā, and is about 55 miles to

¹ Guides would probably be obtained from these classes.

the west of Kāṭhmāṇḍū. This town, and eventually the district is said to have obtained its name from a very famous saint called Gōrkhānāth, or Gōrakhānāth, who resided in a cave, which still exists, in the hill on which the city of Gurkhā was built. The ancestors of the present race of Gurkhās derived their national name of Gurkhā from this district, in which they first established themselves as an independent power. The term Gurkhā is not limited to any particular class or clan; it is applied to all those whose ancestors inhabited the country of Gurkhā, and who from it, subsequently, extended their conquests far and wide over the eastern and western hills.

The men of Dotī, Jumlā, and other western portions of Nepāl and the Kumaon hills, are Parbatiyās (highlanders), but they are not Gurkhās, and never were so, while certain Damais and Sarkhis are recognized as “Gurkhālīs,” notwithstanding their very low social standing, from the mere fact of their ancestors having resided in the Gurkhā district. In 1802, Dr. F. Hamilton wrote:—

“The first persons of the Gurkha family, of whom I have heard, were two brothers, named Kancha¹ and Mincha, words altogether barbarous, denoting their descent from a Magar family, and not from the Pamars, as they pretend.”

Khancha (Khañca) was the founder of the imperial branch of the family, *viz.*, they remained Magars. Mincha (Miñca) was the chief of Nayakōṭ. He adopted the Hindū rules of purity, and his descendants intermarried with the best families, although not without creating disgust. To these were granted the lofty rank and honour of the Kshatriya order, *viz.*, they became Khas.

The Khancha family possessed Bhirkōṭ, Gharhung, and Dhōr.

Bhirkōṭ seems to have been the head of the whole, as its chief was at the head of a league containing Nayakōṭ.

Mincha, the Rājā of Nayakōṭ, and the chiefs of this place, although they lived pure, continued to the last to follow in war the impure representatives of Khancha. A branch of the Mincha family ruled at Kaskī. The chief of Lamzung was descended from a younger son of the Kaskī ruler, and in time became very powerful, and he was followed in war not only by his kinsman, the chief of Kaskī, but by the Rājā of Tanahung.

One of the Lamzung Rājās had a younger brother, Darbhā Sāhi²

¹ “Kañca” is the Khus Khura for “younger brother.”

² It should be noted that a descendant of Mincha, the converted Mangar, appears within a few generations as a Ṭhākur of the Sāhi clan in Darbha Sāhi. It is also interesting to note how Mincha, the Rājā of Nayakōṭ, and the chiefs of this place, although they lived pure, nevertheless to the last followed in war the impure representatives of Khancha; but a few generations later we see this invert-

who rebelled and seized Gurkhā, which then formed the southern part of the principality. The capital, Gurkhā, is situated on a very high hill, and contains the temple of Gōrakhānāth. From this we may infer that the proper name of the place is Gurakhā, and that previous to having adopted the doctrine of the Brāhmans, this family had received the “jōgīs,” or priests, of Gōrakhānāth as their spiritual guides.

The first chief of Gurkhā was Darbha Sāhi, and his descendants were as follows :—

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| 1. Rāma Sāhi. | | 4. Dambara Sāhi. |
| 2. Pūrṇa Sāhi. | | 5. Vīra-bhadra Sāhi. |
| 3. Chatra Sāhi. | | 6. Pṛthvī-pati Sāhi. |
| 7. Nṛ-bhū-pāla Sāhi. | | |

These chiefs entered into none of the leagues formed by their neighbours, but trusted entirely to their own vigour.

Nṛ-bhū-pāla Sāhi procured in marriage, first, a daughter of the Palpa family, and secondly, a daughter of the chief of Malibam. His eldest son, Pṛthvī-nārāyaṇa Sāhi, was a person of insatiable ambition, sound judgment, great courage, and unceasing activity. He was practically the great founder of the house of Gurkhā.

Khas.—The original seat of the Khas, to whom by general usage the name of the “Parbatiyā” (highlander) is given, appears to have been Gurkhā, where, as has been shewn, they had been established for seven generations before they marched, under Pṛthvī Nārāyaṇa, to conquer the kingdom of the Newārs in 1768 A. D.

Although Gurkhā was the original seat of the Khas, yet their king was a Ṭhākur, and it may be added that from the earliest history of Gurkhā as a kingdom, *viz.*, from the time of Darbha Sāhi to the present year of 1892, every king has been a Ṭhākur and of Sāhi clan; Sāhi and Sāh are the same, *vide* Brian Hodgson.

Now owing to the conversion of many Magar chieftains to Hinduism, who, although converts, were nevertheless followed by their clans, whether converted or not, and owing to the marriages of the rulers of Gurkhā for generations with the daughters of various Magar and Gurung chieftains, by the time that Pṛthvī Nārāyaṇa ascended the throne, the fighting element of the kingdom of Gurkhā consisted almost entirely of Magars, Gurungs, Khas, and Ṭhākurs. To these tribes, therefore, the term Gurkhā should apply. The original home of the Gurungs was the country about Lamzung, Ghandrung, and Siklis. The Magars were south of the Gurungs, and about Gulmi, Argha, Kachi, and Palpā.

ed, and we find the descendants of the converts with the rank of Kshatriya proudly ruling the country, and followed in war by the descendants of Khancha and his impure representatives.

The Rais and Limbūs inhabited the whole of the country to the north and to the east of the Nepāl valley. The Lepchas are the inhabitants of Sikkim. About the ancient history of these tribes nothing is known. We know, however, that Nepāl never was subjected by the Delhi Emperors, or by any other of the great Asiatic conquerors.

Advent of Rājput.—It is stated by Colonel Tod that the Gurkhā dynasty was founded towards the end of the 12th century by the third son of the Rājput Rājā Samarsī, ruler of Citōr,¹ who settled in Palpā.

A Nepālese tradition exists, which says that the Rājā of Udaipur probably Hari Singh, was besieged by the Muḥammadans in his capital. He made a long and gallant defence, but at last food and water began to fail him, and, foreseeing the horrors of famine, he destroyed all the women and children within the city, to the number of 70,000, set fire to the town, and with his garrison attacked and cut his way through the Muḥammadan hosts, and took refuge in the hills of Nepāl to the west of the Gaṇḍak river, where he was hospitably received by the aborigines.

Whatever truth there may be in the above traditions, there can be no doubt that large numbers of Rājput and Brāhmans did make their appearance in Western Nepāl about the twelfth century, and it can easily be understood how, in time, from their superior intelligence and civilization, they obtained positions of influence and importance amongst the barbarians who inhabited the land.

In time it would appear that a number of the Magar mountaineer princes were persuaded to follow the doctrines of the Brāhmans, and many of the subjects and clans of these princes were induced to follow the example set them, but a large number also refused to be converted.

To the former the Brāhmans granted the sacred thread, whilst they denied it to the latter, and hence have sprung up tribes called Thapas, Ghartis, Ranas, etc., etc., some of whom wear the thread and are called Khas, whilst the others do not wear the thread and remain merely Magars.

The Brāhmans, to completely reconcile their most important converts, worked out marvellous pedigrees for them, and gave them the right to claim descent from various famous origins, such as “Sūrya-vamṣī,” (“born of the sun”), “born of the moon,” “born of a king,” etc., etc.

The progeny of the women of the country by Brāhmans were, as a term of reproach called “Khas,”² or the “fallen,” from *khasnu*, “to fall,” but the Brāhmans invested this progeny with the sacred

¹ This would account for the numerous Citōriyā clans.

² Dr. Francis Hamilton in his introduction to his book, published in 1819, says:—
“The country between Nepal (valley) and Kasmir, in the ancient Hindu writings, is called Khas, and its inhabitants Khasiyas. I am told.....the Khasiyas are considered as abominable and impure infidels.”

thread also, and thereby gave them a higher social standing than the Magars and Gurungs. This is most clearly and graphically described by Brian Hodgson. After describing how the Muḥammadan conquest and bigotry continued to drive multitudes of Brāhmans from the plains of Hindūstān to the proximate hills, which now form the western territories of Nepāl, Brian Hodgson says—

“The Brahmans found the natives illiterate, and without faith, but fierce and proud. They saw that the barbarians had vacant minds, ready to receive their doctrines, but spirits not apt to stoop to degradation, and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of the creed they taught, the lofty rank and honours of the Kshatriya order.

“But the Brahmans had sensual passions to gratify, as well as ambition. They found the native females—even the most distinguished—nothing loth, but still of a temper, like that of the males, prompt to resent indignities.

“These females would indeed welcome the polished Brahmans to their embraces, but their offspring must not be stigmatized as the infamous progeny of a Brahman and a Mlechha. To this progeny also, then, the Brahmans, in still greater defiance of their creed, communicated the rank of the second order of Hinduism; and from these two roots (converts and illegitimate progeny), mainly spring the now numerous predominant and extensively ramified tribe of Khas, originally the name of a small clan of creedless barbarians, now the proud title of Kshatriya, or military order of the kingdom of Nepal. The offspring of the original Khas females and of Brahmans, with the honours and rank of the second order of Hinduism, got the patronymic titles of the first order; and hence the key to the anomalous nomenclature of so many stirpes of the military tribes of Nepal is to be sought in the nomenclature of the sacred order.

“It may be added, remarkably illustrative of the lofty spirit of the Parbattiahs (highlanders), that, in spite of the yearly increasing sway of Hinduism in Nepal, and the various attempts of the Brahmans in high office to procure the abolition of a custom so radically opposed to the creed both parties now profess, the Khas still insist that the fruit of commerce (marriage is out of the question) between their females and males of the sacred order, shall be ranked as Kshatriyas, wear the thread and assume the patronymic title.”

Now, as has been shown, from the advent of these thousands of foreigners, and their numerous progeny, sprang up a new race, called Khas, and with this new race also came a new language, a kind of Hindī patois, which was called the language of the Khas, or Khas-khura and is now-a-days the *lingua franca* of Nepāl.

Dr. F. Hamilton, in his book published in 1819, says that the Magars who resided in the hills to the west of the Gaṇḍak river, seem to have received the Rājput princes with much cordiality.

They have submitted to the guidance of the Brāhmans, but formerly had priests of their own, and seem to have worshipped chiefly ghosts.

The Khas are sprung from two sources: (1) from the first converts

to Hinduism to whom the Brāhmaṇs gave the rank and honours of the Kshatriya order, (2) from the offspring of Brāhmaṇ intercourse with hill-women, to whom the rank of Kshatriya was also given.

The Khas are the predominant race of Nepāl. They are generally slighter, more active, and more intelligent than either the Magar or Gurung. They are Hindūs, wear the thread, and are more liable to Brāhmaṇical prejudices than the Magar or Gurung. They, however, make little of the ceremonial law of the Hindūs in regard to food and sexual relations. Their active habits and vigorous characters could not brook the restraint of ritual law. Their few prejudices are rather useful than otherwise, inasmuch as they favour sobriety and cleanliness. They are temperate, hardy, and brave, and make good soldiers. They intermarry in their own castes, and have a high social standing in Nepāl.

In the Nepalese army almost all the officers above the rank of Lieutenant are Khas, and so are by far the greater proportion of officers below the rank of Captain. They are intensely proud of their traditions, and look down upon Magars and Gurungs. In their own country any Khas who runs away in a battle, becomes an outcast, and his very wife is unable to eat with him. They are very national in their feelings.

In the Nepalese "Rifle Brigade," which consists of the picked men of all classes, are to be found numbers of Khas of 5 feet 9 inches and over, with magnificent physique.

Colonel Bahādur Gambar Singh, who at present commands the "Rifles," served as a Private under Sir Jang Bahādur at Lucknow during the Mutiny. He there greatly distinguished himself by single-handed capturing three guns and killing seven mutineers. He received an acknowledgment from the British Government for his bravery, and the Prince of Wales presented him, in 1875, with a claymore, with an inscription thereon. In this fight Colonel Gambar Singh had no other weapon than his kukri, and he received 23 wounds, some of which were very dangerous, and to this day his face is scarred with huge sword cuts. He also lost some fingers, and one of his hands was nearly cut off. Sir Jang Bahādur had a special medal struck for him, which the gallant old gentleman wears on all great parades.

None of our Gurkhā regiments enlist Khas now, although in most regiments a few are to be still found, who were enlisted in olden days.

Experience would seem to prove that Magars and Gurungs are undoubtedly better men than Khas, yet a regiment of Khas would make a very fine body of soldiers, and in the present days, when men of good fighting class are so much needed, it seems a pity that Government

makes no use of this material, out of which a regiment or two could easily be raised.

Khattrīs.—About *Khattrīs*, Dr. L. Hamilton says:—

“The descendants of Brahmans by women of the lower tribes, although admitted to be *Khas* (or impure), are called *Kshattris* or *Khattris*, which terms are considered as perfectly synonymous.”

It would seem, however, that some proper *Khattrīs*, called “*Deo-kōṭās*,” from Bareilly, did settle in the country, and intermarried with the *Khas Khattrīs*. All the *Khattrīs* wear the thread, and are considered as belonging to the military tribes.

Since the return of Jang Bahādur from England, a number of *Gurkhā Khas* have taken to calling themselves *Chattrīs*. There is no such man in the whole of *Nepāl* as a *Gurkhā Chattrī*.

Khas there are, and *Khattrīs* there are also, but *Chattrīs* there are none, and it is merely a title borrowed latterly from India.¹

Brian Hodgson also mentions a tribe called *Ekthāriyās*, the descendants of more or less pure *Rājput*s and other *Kṣatriyas* of the plains. They claimed a vague superiority to the *Khas*, but the great tide of events around them has now thoroughly confounded the two races in all essentials, and therefore they will not be shown as a separate tribe, but be included with *Khas*. Brian Hodgson says:—

“The *Khas* were, long previously to the age of *Prthvi Nārāyaṇa* extensively spread over the whole of the *Chaubisia*, and they are now to be found in every part of the existing kingdom of *Nepāl*, as well as in *Kumaon*, which was part of *Nepāl* until 1816. The *Khas* are more devoted to the house of *Gurkhā*, as well as more liable to Brahmanical prejudices than the *Magars* or *Gurungs*, and on both accounts are perhaps somewhat less desirable as soldiers for our service than the latter tribes.² I say somewhat, because it is a mere question of degree, the *Khas* having certainly no religious prejudices nor probably any national partialities which would prevent their making excellent and faithful servants-in-arms; and they possess pre-eminently that masculine energy of character and love of enterprise which distinguish so advantageously all the military races of *Nepāl*.

Matwala Khas—To the north and to the west of *Sallian* numbers of *Matwala Khas* are to be found. They are rarely if ever found to the east of the *Gandak* river. There can be no doubt that this race found its origin somewhere about *Sallian*, or perhaps still further west.

The *Matwala Khas* is generally the progeny of a *Khas* of Western *Nepal* with a *Magar* woman of western *Nepal*. If the woman happens

¹ *Khattrī* and *Chattrī* are really the same word, both being corruptions of *Kṣatriya*. ED.

² This was written in 1832, namely, only sixteen years after our war with *Nepāl* and it is on that account that Brian Hodgson says the *Khas* are somewhat less desirable as soldiers for our service—not for want of bravery or soldierly qualities.

to belong to the Rana clan of the Magar tribe, the progeny is then called a Bhat Rana. The Matwala Khas does not wear the thread. He eats and drinks, and in every way assimilates himself with the Magars and Gurungs. He invariably claims to be a Magar. Among the Matwala Khas are to be found those who call themselves Bohrā, Rōkā, Chohān, Jhankī, etc. These are easy to identify, but it is more difficult to find out a Matwala who calls himself a Thapa. His strong Magar appearance, his not wearing the thread, and his eating and drinking freely with the real Magars, all tend to prove him to be what he almost invariably claims to be, *viz.*, a real Magar. I have found men in the ranks who for years had served as, and been considered, Magars, but who really were Matwala Khas. Some very excellent recruits are obtained amongst the Matwala Khas, although the greater proportion are coarse-bred and undesirable.

KHAS.

Adikhari Clans.

Dhami.	|	Musiyā.	|	Thami.
Khadsena.	|	Pokrial.	|	Tharirai.
Man.	|	Thakuri.	|	

Baniyā Clans.

Sinjapati.

Basnayrt Clans.

Khaptari.		Puwar.		Sripali.
Khulal.		Rakmi.		

Bhandari Clans.

Lama.)	Raghubangsi.		Sinjapati.
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Bhist Clans,

Dahal.		Kalikotia.		Pawar.
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Gharti Clans.

Bagalia.		Khanka.		Khulal.
Kalikotia.				

Karkhi Clans.

Khulal.		Mundala.		Rumi.
Lama.	|	Rukmel.	|	Sutar.

Khanka Clans.

Kalikotia.	|	Lakangi.	|	Palpali.
Khaptari.	|	Lamchania.	|	Partial.
Khulal.	|	Maharaji.	|	Powar.

*Khattri Clans.**(Progeny mostly of Jaici or Bráhmans with Khas).*

Acharja.	Ghimiria.	Pekurel.
Adikhari.	Gothami.	Phania.
Arjal.	Karkha.	Poryal.
Barla.	Katoria.	Remi.
Bhatari.	Khaptari.	Rigal.
Bhusal.	Khulal.	Sakhtila.
Dal.	Kirkiseni.	Sapkotia.
Dangali.	Koniel.	Silwal.
Deokota.	Lamchania.	Suveri.
Dhokal.	Pande.	Tandan.
Dhamal.	Panth.	Tewari.
Dital.	Parajuli.	

Kanwar Clans.

Arjal.	Khanka.	Khulal.
Bagialia.		

Thapa Clans.

Bagalia.	Kalikotia.	Parajuli.
Bagial.	Khaptari.	Puwar.
Deoga.	Khulal.	Sanial.
Gagliya.	Lamchania.	Suyal.
Ghimiria.	Maharaji.	Thakurial.
Gudar.	Palami.	

Other true Khas, but not classified yet.

Alphaltopi.	Dhongial.	Osti.
Am Gaif.	Dhungana.	Parijai Kawale.
Baj Gai.	Ganjal.	Parsai.
Palia.	Gartola.	Paurial.
Bamankoti.	Gilal.	Porseni.
Batial.	Hamia Gai.	Pungial.
Bhat Ojha.	Kadariah.	Regmi (Khattri).
Bhat Bai.	Kala Khattri.	Rupakhetti.
Bhirial.	Kanhal.	Satania.
Bikral.	Khatiwata.	Sati.
Chalatani.	Kilathani.	Satia Gai.
Chanial.	Kukrial.	Seora.
Chanvala Gai.	Layal.	Sikhimial.
Dahal.	Lamsal.	Sijal.
Danjal.	Mari Bhus.	Tewari (Khattri).
Deokōṭā (Khattri).	Naopania.	Tumrakal.

Magars and Gurungs.—These are by common consent recognised as the *beau idéal* of what a Gurkha soldier should be.

As these tribes have submitted to the ceremonial law of purity and to Brāhman supremacy, they have been adopted as Hindūs; but they have been denied the sacred thread, and take rank as a doubtful order below the Kṣatriya. and above the Vaiçya and Sūdra grades. The offspring of a Khas male and a Magar or Gurung mother is a titular Khas, but a real Magar or Gurung; the descendants fall into the rank of the mother, retaining only the patronymic.

Magars and Gurungs are excluded from political employ and high military commands, and have less community of interest and sympathy with the Government than the Khas; but they are still very loyal, and, like all Parbatiyās, very national in their feelings. In the Gurung and Magar corps the officers, up to Captains, are Gurungs and Magars. The Gurungs lent themselves less early and heartily to Brahmaical influences; they have retained to a much greater extent than the Khas tribe, their national peculiarities of language, physiognomy, and, in a less degree, of habits. In stature the Gurungs are generally larger and more powerful than either the Magar or Khas.

The language of the Magar differs from that of the Gurung only as remote-dialects of one great tongue, the type of which is the language of Tibet. Their physiognomies have peculiarities proper to each, but with the general Calmuk caste and character in both. The Gurungs are less generally, and more recently, redeemed from Lamaism and primitive impurity than the Magars, and are considered much below them in point of caste. Gurungs eat buffalo meat and village pig also. Magars eat neither the one nor the other; but though both Magars and Gurungs still retain their own vernacular tongues, Tartar faces and careless manners, yet from constant intercourse with, and military service under, the predominant Khas, they have acquired the Khas language, though not to the exclusion of their own, and adopted Khas habits and sentiments with, however, several reservations. Both Magars and Gurungs are Hindūs, only because it is the fashion; they have gone with the times, and consequently their Hindūism is not very strict.¹

The Magars and Gurungs have already been referred to as being of the Tartar race; they, in Nepāl, follow agricultural pursuits; they are square-built, sturdy men, with fine, muscular, and large chest and limb development, low in stature, and with little or no hair on face or body, and with fair complexions. They are a merry-hearted race, eat animal

¹ After the Nepāl War of 1816, Sir D. Ochterlony expressed an opinion, confidentially to Lord Hastings, that "the Company's sepoy, then Hindūstānis, could never be brought to resist the shock of these energetic mountaineers on their own grounds."

food, and in Nepāl drink a kind of beer made from rice, called *janr* and a kind of spirit called *raksi*. In our battalions they will drink any English wine, spirits or beer. They are intensely fond of soldiering. They are very hardy and extremely simple-minded. They are kind-hearted and generous, and, as recruits, absolutely truthful. They are very proud and sensitive, and they deeply feel abuse or undeserved censure. They are very obstinate, very independent, very vain, and in their plain clothes inclined to be dirty. They are intensely loyal to each other and their officers in time of trouble or danger.

Near the Magars was settled a numerous tribe named Gurungs, whose manners are in most respects nearly the same with those of the Magars. This tribe was very much addicted to arms.

It would appear that a Gurung chief, who was Rājā of Kaskī, settled in Ghandrung, where the Gurungs were most predominant. These people were strongly attached to his descendants, by whom they were not disturbed in their religious opinions or customs, and in their own homes they practically still continue to follow the doctrines of Sakya as explained to them by Lamas of their own tribe.

No Gurungs have as yet been admitted to the dignity of Khas, but with their constant intercourse with the Khas, who are Hindūs, their original faith is getting weaker, and in time will disappear.

It may here be pointed out that none of the high-sounding titles which are to be found amongst the Magars, and which were evidently brought in by the Bráhmans from Hindustan, are to be found among the Gurungs.

Amongst the thousands of Gurkhās I have seen, I have never met a Surajbansī Gurung, and doubt the existence of any.¹

The Gurung tribe consists of two great divisions—

- | | | |
|--------------------------|--|------------------|
| 1. The Chārjāt (Cārjāt). | \| | 2. The Sōlahjāt. |
|--------------------------|--|------------------|

The Chārjāt, as its name implies, is composed of four castes, *viz.* :—

- | | | |
|----------------------------------|--|---------------|
| 1. Ghallea. | \| | 3. Lama. |
| 2. Ghotani (sometimes Ghundani). | | 4. Lamchania. |

Each of these four castes comprises a number of clans, and some of these are again sub-divided into families. The Chārjāt Gurung might be called the Gurung nobility.

Every Gurung recruit knows perfectly well whether he belongs to the Chārjāt or to the Sōlahjāt, but numbers of the latter will try to claim the former. A little trouble will almost invariably bring out the truth.

¹ The Gerlen, Rilten, and Samri clans are the best of the Ghalleas. The Samundar, Kialdung, and Khagi clans I have also met. I have never met a single case of a Sinjali or Surjabansī Gurung of any kind. Nor do I believe in their existence after careful enquiry. Sinjali and Surjabansī are continually met amongst Magars, but never amongst Gurungs.

The Chārjāt Gurung is very much looked up to by the Sōlahjāt.

A Sōlahjāt Gurung cannot marry a Chārjāt, nor can he ever by any means become a Chārjāt.

Questioning a Chārjāt Gurung would be much as follows :—

“What is your name?”	...	...	...	...	“Jasbīr Gurung.”
“What Gurung are you?”	...	...	...	...	“Chārjāt.”
“Which of the Chārjāt?”	...	...	...	...	“Lamchania.”
“Which Lamchania clan?”	...	...	...	...	“Plohnian.”
“What Plohnian?”	...	...	...	...	“Atbai,”

Of the Chārjāt Gurungs the Ghallea is by far the most difficult to obtain. The Plohnian and Chenwari clans of the Lamchania are both subdivided into families; the best Plohnian family is the Atbai, and the best of the Chenwari is the Charghari. It will be noticed that nearly all Ghotani clans end with “ron.”

Some excellent recruits are also obtained from the Sōlahjāt.

In older days the Ghalleas ruled the country about Lamzung and had their own king, a Ghallea according to Gurung traditions. Their kingdom nominally exists to this day.

The following tradition regarding the birth of Chārjāt exists :—

A Thākur king asked the king of Lamzung for his daughter's hand in marriage. The Ghallea king accepted the proposal favourably, and sent a young and beautiful maiden as his daughter to the Thākur king, who duly married her, and by her begot several children. Some years afterwards it transpired that his young maiden was no king's daughter, but merely one of her slave attendants; whereupon the Thākur king was very angry, and sent a message threatening war, unless the Ghallea king sent him his real daughter. The king of Lamzung thereupon complied, and this time sent his real daughter, whom the Thākur king married, and by whom he begot three sons. (From these three sons are descended the Ghotani, Lama, and Lamchania clans.) It was then ruled that these three sons and their descendants should rank equal to the Ghallea clan, and that they should be called the Chārjāt Gurungs, whilst the descendants of the children of the slavemother should be called Sōlahjāts, and should for ever be servants to the Chārjāt. From this it would appear that the Ghallea Gurung is the oldest and the purest of all Gurung clans. They certainly are splendid men of the purest Gurkha type.

The Gurungs have for centuries kept up their history, which is called in Khaskura “Gurung kō Baṅgsāolī.”

When the famous case of Colonel Lachman Gurung took place, Sir Jang Bahādur, being anxious to elucidate, if possible, the difference between Chārjāt and Sōlahjāt Gurungs, had the history of the Gurungs

brought to him, and having read the same, declared that the Sōlahjāt Gurung must remain satisfied with his present position, and be for ever the servant of the Chārjāt. The Sōlahjāt Gurung will always make obeisance to the Chārjāt, and when travelling in their own country, the Sōlahjāt will generally carry the Chārjāt's load.

It is said that Colonel Lachman Gurung offered his daughter's weight in gold to any Chārjāt who would marry her. A poor man of the Ghotani clan, being sorely tempted by the bribe, offered himself as a husband but was at once out-casted and reduced to a Sōlahjāt, and so the marriage never came off.

Many centuries ago, it is said, a landslip occurred which buried a whole village, and destroyed all the inhabitants, except one small boy, who was found by a Lamchania Gurung, amongst the débris. He took the boy home and adopted him, but as he did not know who the father of the boy was, a difficulty arose in time as to what clan this boy should belong to.

The Lamas, on being consulted, ruled that the child and all his descendants should be called Ṭuṭiā Lamchaniās (*Ṭuṭiā* means broken, rugged), because he had been found on broken, rugged ground.

A boy that had been deserted was found by a Lamchania Gurung amongst some reeds. It was settled that this boy and all his descendants should be called Plohnian Lamchaniās (*Plohn* means reeds), because he had been found among reeds.

There are two regiments of Gurungs in the Nepalese army—the Kālī Bahādur and the Kālī Parsād. The former is absolutely a Gurung regiment, and most of the men are Chārjāt Gurungs. They are a magnificent body of men, consisting of all the picked Gurungs of Nepāl. They must average over 5 feet 6 inches in height, with splendid physique.

GURUNG CHĀRJĀT.

Ghallea Clans.

Gerlen.	Pyling.	Samuuder
Gyapsing.	Rajvansi or Rajbangsi.	Singjali.
Kialdung.	Rilten.	Surjabansi or Surja-
Khagi.	Samri.	vansi.

Ghotani Clans.

Adunron.	Kamjai.	Logon.
Chomron.	Kelonron.	Lamkunia.
Gholron.	Kilat.	Mazuron,
Harpu.	Kongron.	Migiron.
Kaliron.	Kudlron.	Mlogron.

Morlon.	Pochkiron.	Tari.
Nagiron.	Rijoron.	Thakuron.
Naikron.	Singoron.	Tenron or Tengron
Pachron.	Tagren or Tagron.	Walron.

Lama Clans.

Chelen.	Kurungi.	Pungi.
Chenwari.	Megi.	Tengi.
Fache.	Muktan.	Tidun or Titun.
Karki.	Nakchia.	Timji.
Kelung.	Pachron.	Tonder.
Khimu.	Pengi.	Urdung.
Kib.	Pipron.	Yoj.

Lamchania Clans.

Adi.	Lengra.	Plitti.
Chen.	Lunam.	Plohnian.
Chenwari.	Narenu.	Purani.
Chingi.	Nasa.	Silangi.
Chomron.	Naikron.	Sinjoron.
Kaliron.	Nasuron.	Toson.
Kroko.	Pachen.	Tutia or Twi-
Kurbu.	Pajji Lem.	dian.
Lem.	Pangi.	Tasuron.

GURUNGS OF THE SŌLAHJĀT.

Allea.	Hurdun.	Mapchain.
Bhaju.	Jhimal.	Masrangi.
Bhuj or Bhujia.	Jimiel.	Mobjai or Mahbrijai.
Chagli or Chakli.	Jumreli.	Mor or Mormain.
Chime.	Kepchen.	Murum.
Chohomonu.	Khaptari.	Nanra.
Choru.	Khatrain.	Nansing.
Chumaru.	Khulal.	Pajju or Pachuu.
Darlami.	Kinju.	Palma.
Dial.	Kiapchain.	Phiwali, Piwali, or
Dingial.	Kokia.	Phiuyali.
Durial.	Kongi Lama.	Plen.
Ghabbu.	Kubchen.	Ploplo.
Ghorenj.	Kumai.	Pomai.
Gnor.	Kromjai.	Ponju.
Gulangia.	Lahor.	Pudusa.
Ghiabring { Ko.	Leghen.	Pulami.
{ Sil.	Lenghi.	Rilah.
{ Siuri.	Lohon.	Rimal.
{ Tu.	Lyung.	Sarbuja.
Hinj.	Main.	Tahin.

Tamain.	|	Tenlaja.	|	Tolangi.
Tame.	|	Thar	|	Torjain.
Telej.	|	Tingi Lama,	|	Tuti.
Tendur.	|	Tol.	|	Uze.

Several Gurungs clans, both of the Chārjāt and Sōlahjāt, are called by a certain name in Khaskhura, and by a different one in Gurung Khusa :—

Dingial is Khaskhura—	Kepchen is Gurung Khura.
Darlami	„ Plen „
Chenwari	„ Pacharon „
Pajji Lem	„ Kroko—Lem „

Allea is Khaskhura for a clan, whose Gurung Khura name they have forgotten.

Several clans are no doubt repeated twice, once in Khaskhura and once in Gurung Khura, but for facility of reference it is considered best to leave them thus alphabetically arranged.

Magars.—The Magars are divided into six distinct tribes, and no more, although the following all claim to be Magars and try in every way to establish themselves as such :—

Bhora	(really a Matwala Khas of Western Nepal).
Roka	(„ „ „).
Chohan	(„ „ „).
Jhankri	(„ „ „).
Konwar	(progeny of mendicant).
Uchia	(„ „ Thākur).

In days of old a certain number of Magars were driven out of their own country, and settled in Western Nepal among strangers. From the progeny of these sprang up many clans of mixed breeds, who now claim to be pure-bred Magars, but are not recognised as such.

In addition to the few mentioned above, are some others who also claim to be Magars, such as Rāwats, Dishwās, etc., but as they have no real relationship to Magars, it is considered unnecessary to enter a list of them here.

The real and only Magars are divided into the following six tribes which are here entered alphabetically :—

1. Allea.	|	3. Gharti.	|	5. Rana.
2. Burathoki.	|	4. Pun.	|	6. Thapa.

Brian Hodgson divides the Magars into three tribes only, *viz.*, Rana, Thapa, and Allea.

So many tribes now-a-days claim to be Magars that to definitely settle which are, and which are not, entitled to the name, becomes a matter of great difficulty.

These tribes all intermarry with each other, have the same customs and habits, and are in every way equal as regards social standing, with perhaps a slight preference in favour of the Rana.

The original home of the Magars was to the west of the Gaṇḍak river (Kālī-war), and, roughly speaking, consisted of that portion of Nepal which lies between and round about Gulmi, Argha, Khachi, and Palpa.

This bit of country was divided into twelve districts (Bārah Mangranth¹), and the residents of the same in time came to be spoken of as the Magars of the Bārah Mangranth.

Brian Hodgson and Captain T. Smith both give the following as the Bārah Mangranth:—Satung, Pyung, Bhirkot, Dhor, Garhung, Rising, Ghiring, Gulmi, Argha, Khachi, Musikot, and Isma.

By the term “Bārah Mangranth Magars” no particular set of tribes was meant. The term had a purely local meaning, and referred to all such Magars, of whatever tribe they might be, whose ancestors had resided for generations within the Bārah Mangranth.

Each of these twelve districts had its own ruler, but it would appear that the most powerful kings were those of Gulmi, Argha, Khachi, and that the remaining princes were more or less tributary to these three.

Since the rise of the house of Gurkhā, towards the close of the eighteenth century, the country has been re-divided, and the twelve districts no longer exist as such, and the term “Bārah Mangranth Magar” has no signification now, and is therefore falling into disuse. Not one recruit out of five hundred knows what the term means.

As mentioned before, the original home of the Magars was to the west of the Gaṇḍak river, but it would seem that some clans had for ages occupied certain portions of Nepāl on the east bank.

The city of Gurkhā was originally the residence of the Chitoria (Citōriā) Rāṇās. It is supposed the city was built by them, and to this day numbers of Chitoria Rāṇās are found there.

The Magars having participated in the military conquests of the house of Gurkhā, spread themselves far and wide all over Nepāl, and numbers are now to be found to the east of the Gaṇḍak river.

Allea.—The Alleas in appearance seem a very pure-bred race. As a rule, they are very fair, well-made men. The Allea tribe must, however, be rather a small one, as the percentage of Alleas enlisted yearly is very small. They are most desirable men to get.

Burathoki.—Burathokis are also apparently very limited in number. Some excellent specimens of Gurkhās are, however, every year obtained from this tribe. They are very desirable men to get.

Gharti.—The Ghartis are pretty numerous, but care should be taken in enlisting from this tribe, as they seem to be far more mixed

¹ The Sardā on the west and the Gaṇḍak in the centre of Nepāl are both spoken of as the Kālī.

than any of the other five pure Magar tribes. By careful selection, however, excellent Ghartis can be obtained. The Bhujial Gharti lives in the valleys and high mountains to the north of Gulmi, above the Puns, but immediately below the Karantis. Their tract of country runs along both sides of the Bhuji Khola (river), from which they probably derive their name.

The Bhujial Gharti is generally a shepherd. He lives principally on the milk of sheep, and is almost invariably a man of very good physique and heavy limbs. He is remarkably dirty when first enlisted.

Amongst the Gharti clans are two that should not be confounded, although from their similarity in pronunciation one is very apt to do so. The Pahare or Pahariā is a good Magar. Pare or Pariā (from *par*, outside) should never be enlisted. He is, as his name indicates, an out-caste, or a descendant of out-castes.

Pun.—The Pun tribe seems a small one, as but a small percentage of them is obtained annually. They are generally men of heavy limbs and excellent physique. They much resemble Gurungs. They live about Gulmi principally, although, of course, they are found in other places also. They are most desirable men.

Rana.—Of all Magars there is no better man than a Rana of good clan. In former days any Thapa who had lost three generations of ancestors in battle became a Rana, but with the prefix of his Thapa clan. Thus a Reshmi Thapa would become a Reshmi Rana.

An instance of this is to be found in the 5th Gurkhās, where a havildar, Lachman Thapa, and a naick, Shamsheer Rana, are descended from two Thapa brothers; but three generations of descendants from one of these brothers having been killed in battle, Shamsheer Rana's ancestors assumed the title of Rana; Lachman Thapa's ancestors not having been killed in battle for three generations, he remains a Thapa.

From this custom many Rana clans are said to have sprung up, and this would lead one to believe that the Rana tribe was looked up to amongst Magars. The original Rana clans were few, amongst them being the following:—Chitoria, Maski, Ruchal, Hunchun, Thara, Laye, Tharali, Surjabansī or Surajvansī, Hiski, and Masraugi.

Thapa.—The Thapa tribe is by far the greatest of all, and amongst them, yearly, hundreds of excellent recruits are obtained. Care should, however, be exercised in the selection of Thapas, as a very large number of men adopt the title of Thapa, although they have no right to the same.

The Saru, Gaha, Bagalia and Darlami clans of the Thapa are each sub-divided into families, and the Kala family is the best in the first two.

The Purānā Gōrakh regiment in Nepāl consists entirely of Magars,

and is a splendid body of men. All the finest Magars of Nepāl, excepting those in the rifle regiments, are put into this regiment. They must be nearly, if not quite, as big as the “Kālī Bahādur.”

The Siris clans of the Ranas and Thapas are the descendants of children who were brought up from babyhood on the milk of goats, their mothers having died in childbirth. No Rana or Thapa of the Siris clans will eat goat's flesh.

MAGAR.

Allea Clans.

Arghuli or Arghounle.	Kilung.	Ramial.
Biri.	Khulangi.	Ro.
Changi.	Kiapchaki.	Sarangi.
Charmi.	Lahakpa.	Sarbat.
Chidi.	Lamchania.	Sarthung.
Dhoreli.	Lamjal.	Silthung.
Dukchaki or Dur-	Limial.	Sinjapati.
chaki.	Lungchia.	Sithung.
Dura.	Magiam.	Sirpali
Gar.	Maski.	Surjavansi or Surja-
Gonda.	Meng.	bansi.
Gyangmi.	Pachain.	Suyal.
Hunchun.	Pulami.	Tarokche or Torok-
Kalami.	Pangmi.	chaki.
Khali.	Panthi.	Thakchaki.
Khaptari.	Pungi.	Yangmi.
Khharri.	Phiwali Piwali or	
Khichman.	Phiuyali.	
Khulai.	Rakhal.	

Burathoki Clans.

Palkoti.	Karmani.	Ranju.
Parkwanri.	Lamchania.	Sialbang.
Darlami.	Pahare.	Sinjapati.
Deobal.	Ramjali.	Ulangia.
Gamal	Ramkhani.	

Gharti Clans.

Arghuli or Arghounli.	Fare or Paria .	Garbuja.
Baima.	Paza or Paiza.	Gial.
Bainjali.	Phukan	Rawal.
Bhujial.	Purja.	Rijal.
Bulami.	Ramjali.	Rankhani.
Chanchal or Chantial.	Rangu.	Salami.
Lamchania.	Dagami.	Samia.
Masrangi.	Darlami.	Saru.
Nishal.	Galami.	Sawangi.
Pahare or Paharia.	Gamal.	Senia.

Sinjali.
Sinjapati.
Hunjali.
Kagja.
Kahucha.
Kalikotia.

Kengia.
Konsa.
Sirasik.
Sunari.
Sutpahare.
Talaji.

Thein.
Theri.
Tirgia.
Ulangia.
Walia.

Pun Clans.

Paijali.
Balami.
Bapal.
Barangi.
Dagami.
Darlami.
Dagain.
Dud.
Hunjali.
Jagonlia.
Kami.
Naya.

Pahare.
Pajansi.
Phungali.
Poingia.
Rakaskoti.
Ramjali.
Ramkam.
Rangu.
Ratuwa.
Sahi.
Samia.
Sarbuja.

Sinjali.
Sinjapati.
Sutpahare.
Tajali.
Takalia.
Tamia.
Thani.
Tendi.
Tirkhia.
Ulangia.

Rana Clans.

Allea.
Archami.
Arghuli or Arghoule.
Aslami.
Bangling.
Baral or Balal.
Barkwanri.
Parathoki.
Bhusal.
Byangnasi.
Charmi.
Chitoriah.
Chumi.
Darlami.
Dud or Dut.
Durungcheng.
Gacha.
Gagha.
Gaha.
Gandharma.
Garancha.
Galang.
Gomul.

Gyandris.
Gyangmi.
Hiski.
Hunchun.
Jargha.
Jhiari.
Jiandi.
Kamchaki.
Kanoje.
Kanka.
Kiapchaki.
Khiuyali.
Lamchania.
Lungeli.
Laye.
Makim.
Maski.
Masrangi.
Merassi.
Namjali.
Pachain.
Pachrai.
Palli.

Panti.
Parta.
Phiwali-Piwali or
Phiuyali.
Pulami.
Pusal or Bhusal.
Rangu.
Reshmi.
Ruchal.
Sarangi.
Saru.
Sartungi.
Sinjali.
Siris.
Suiel.
Sunari
Surjavansi or Sujra-
bansi.
Thara or Thada.
Uchai.
Yahayo.

Thapa Clans.

Allea.
Arghuli.
Aslami.
Bachia or Bachio.

Bagalia {
Atghari.
Darlami.
Palungi.
Satighari.

Baigalia.
Bailick.
Bakabal.
Balal or Baral.

Balami.	Gaha. {	Gora.	Suhnakhari
Bankabara.		Kala.	Sumai or Some.
Baola.		Kan.	Sunial.
Baraghari.		Malangi.	Sunari.
Bareya.	Gahab.	Ganchake.	Surajvansi or Surja-
Barkwanri.	Garja.	Garanja.	bansi.
Begnashi.	Gejal.	Gelang.	Lanchia.
Bhomrel.	Giangmi.	Gidiel or Gindil.	Langakoti.
Biangmi.	Giangdi or Giami.	Gianris.	Langkang.
Birkhatta.	Gurmachang.	Gyal	Laye.
Bopal.	Hiski.	Hitan.	Lingjing.
Burathoki.	Hunchun.	Ismala.	Lungeli.
Chahari.	Jargah.	Jehare or Jhiadi.	Makim.
Chantial.	Jhankri or Jhangdi.	Jhenri.	Mamring.
Charti.	Kaikala.	Kamcha.	Mandir.
Chohan.	Kamu.	Kangmu.	Marpa.
Chidi.	Kanlu or Kanluk.	Kanojia	Masrangi.
Chitoriah.	Kanrdlu	Kas.	Maruncha.
Chumi.	Kesung.	Keli.	Maski.
Dala or Dalia.	Khanga.	Khaplari.	Medun.
Damarpal.	Konwar.	Koral.	Mobchan.
Darjami. {	Palungi.	Kulal.	Mogmi.
		Lamchania.	Namjali.
		Lamtari.	Niar.
Denga or Dhenga.	Satighari.	Sinjali.	Niduu.
Dengabuja.	Sinjapati.	Sirnia.	Nimial.
Dengal.	Sirnis.	Somare.	Pachbaya.
Dhanpali.	Sonwanri.	Sothi.	Pajangi.
Dishwa or Disuwa.			Palli.
Durel.			Pata.
Fal or Phal.			Pengmi.
Gagha.			Phal.
Rokim.			Phunjali.
Ruchal.			Phiwali-Piwali or
Sami.			Phiuyali.
Salami.			Pitakoti.
Sanmani.			Powan.
Sarangi.			Puanri.
Sarbuja.			Pulami.
Sartungi.			Rajvansi or Rajbansi.
Saru. {	Malengia.		Rai.
			Rakaskoti.
			Ramjali.
			Ramkhani.
			Rehari.
Gaha. {	Qhidi.		Reshmi.
			Regami.
			Rijai.
			Rilami.

Roka.	Thagnami.	Uchai.
Susaling.	Thamu.	Untaki or Wantaki.
Surpak.	Thara or Thada.	Yangdi.
Swial.	Tharun.	
Tarbung.	Thurain.	

Ṭhākurs.—Of all Gurkhās, excepting the Brāhmaṇ, the Ṭhākur has the highest social standing, and of all Ṭhākurs the Sāhi is the best. The Mahārājadhirāj (king of Nepāl) is a Sāhi. The Ṭhākur claims royal descent, and even to this day a really pure-bred Sāhi Ṭhākur is not charged rent for land in Nepāl.

Ṭhākurs, on account of their high social standing, intelligence, cleanliness, and soldierly qualities, should invariably be taken if belonging to good clans. As soldiers they are excellent, and they can be obtained in small numbers, with quite as good physique and appearance as the best Magar or Gurung.

A Ṭhākur who has not adopted the thread, which until marriage is with him an entirely voluntary action, has no more prejudices than the ordinary Magar or Gurung, and even after adopting the thread his caste prejudices are not so very great, nor does he ever allow them to obtrude.

The Hamal Ṭhākur should not be enlisted by any regiment.

The best Ṭhākur clans are the following :—Sāhi, Malla, Singh, Sēn Khān, and Sumal.

The “Singala Uchai” is really a Sāhi by descent, and is excellent, but all other Uchais and the balance of Ṭhākur clans are not up to those above mentioned, although all Ṭhākur clans claim to be equal, with the exception of the Hamal. The Hamal is not Ṭhākur at all, but the progeny of an Opadhiā Brahman with a Ṭhākur woman.

A Ṭhākur king, it is said, in the course of his conquests came to a very high hill called Singala. This he captured from his enemies, and on the top of the same he established a garrison of Sāhi Ṭhākurs. These in time came to be spoken of as the “Uchai (Ucāi) Ṭhākurs,” from the fact of their living at a high elevation. The clan Uchai will be found amongst many tribes, and is supposed to be derived from a similar reason.

With the exception of the Singala Uchai, all other Ṭhākur Uchais are the progeny of a Ṭhākur with a Magar.

ṬHAKUR.

Bam.	Jiva.	Ruchal.
Bansi.	Khan.	Sahi or Sah.
Chand	Malla or Mal,	Sen.
Chohan (doubtful).	Man.	Sing.
Hamal.	Raika.	Sumal.
Jiu.	Rakhsia.	Uchai.

The Sāhi clan is sub-divided into the following :—

Sāhi or Sah.

Surjabangsi.	|	Kallian.
Bhirkōṭī ¹	|	Nawakōṭī.
Galkōṭī. ¹	|	

Newārs.—The Newārs are not a warlike or military race, but there can be no doubt that they occasionally produce good soldiers.

The best Newār caste is the Sirisht, and one, Subadar Kishnbīr Nagarkōṭī, of the 5th Gurkhās, belonging to this caste, won the Order of Merit three times for gallantry displayed during the Kabul War, and was given a gold clasp when recommended a fourth time for conspicuous gallantry displayed at the time of Major Battye's death, in the Black Mountains, in 1888. The Newārs also fought most bravely and in a most determined way against the Gurkhā conquerors—a fact proved by their twice defeating Pṛthvī Nārāyāṇa, as before mentioned.

They have letters and literature, and are well skilled in the useful and fine arts, having followed the Chinese and also Indian models; their agriculture is unrivalled in Nepāl, and their towns, temples and images of the gods are beautiful, and unsurpassed in material and workmanship.

The Jaicis are their priesthood, and should never, on any account, be enlisted in our regiments.

Rais and Limbūs.—Roughly speaking the Limbūs inhabit the eastern portion of Nepāl, and the Rais the country between the Limbūs and the valley of Nepāl. They are mostly cultivators or shepherds.

Their physique is good, and in appearance they are much like an ordinary Magar or Gurung. They are very brave men, but of headstrong and quarrelsome natures, and, taken all round, are not considered as good soldiers as the Magar or Gurung.

There is one regiment of Limbūs in the Nepalese army, called the "Bhairōnāth," but on account of their quarrelsome nature they were always quartered apart. The Limbūs are born shikaris, and most of the Mahārāja's tiger-trackers are Limbūs.

RAIS.

Kiranti Rais.

Bantawar.	|	Hondui.	|	Matwali.
Butepa.	|	Kaling.	|	Potrin.
Debu.	|	Kamtal.	|	Puwal.
Dilipa.	|	Khambu.	|	Tanglua.
Dobali.	|	Kulapacha.	|	Thulung.
Hatwali.	|	Kulungia.	|	Waling.

¹ Derived from name of cities in which they resided.

Line-boys.—The progeny of Gurkhā soldiers, who are born and brought up in the regiment, are called line-boys, and these might be divided into two distinct classes—

- (1) The progeny of purely Gurkhā parents.
- (2) The progeny of a Gurkhā soldier with a hill-woman.

From the first class, if carefully selected, some excellent soldiers can be obtained.

The second class should be avoided. The pure-bred line-boy is just as intelligent as the half-bred, and if boys are required for the band, or men as clerks, etc., it would be better to select them from out of the first class. Only a small percentage of line-boys, even of the first class, should be enlisted.

The claims of line-boys to be provided for in the service are undoubtedly very great, as Government has always, and very wisely, too, encouraged Gurkhā colonies, and their fathers and grandfathers, having in many cases been all their lives in British employ, they have no other home than their regimental lines.

In their first generation their physique does not deteriorate much, and they almost invariably grow up to be extremely intelligent men and full of military ardour. Their military education begins with their perceptive powers, as they commence playing at soldiers as soon as they can toddle about. The worst point against line-boys is that unfortunately they often prove to be men of very loose habits.

Sir Charles Reid, K.C.B., mentions that out of seven men who obtained the Order of Merit for the battle of Aliwal and Sobraon, five were line-boys; and out of twenty-five Order of Merit men for the siege of Delhi, twelve were line-boys.

Kamara.—The Kamara is a slave. Most of the higher officials in Nepal retain Kamaras as attendants. The offspring of a Magar, Gurung, or Khas with a Kamara would be a Kamara.

Khawās.—Khawās is the offspring of a slave-mother with a Thākur. The children of this union become Khawās, and their posterity retains the name. Khawās is also the name given to the illegitimate children of the king or royal family.

Konwar.—A Konwar who claims to be a Magar is the offspring of the connexion between a mendicant and any women. He is generally an ill-bred-looking man, and should not be enlisted. The Khas Konwar is all right.

Dhotiās.—The Dhotiās live in the extreme west in Nepāl, and south of Jumla. They are not Gurkhās at all, and should never be enlisted.

Bandā.—Any man can become a Bandā, which practically means a bondsman. For instance, *A* will go to *B* and say—“Give me sixty

rupees cash and I will be your bandā for two years.” On receipt of money he becomes a *bandā*, and is bound to work for the two years for nothing beyond his food, but at the expiration of his two years, if he has contracted no fresh debt, he becomes free again.

Menial Classes.—The following is a list of some of the menial classes of Nepāl. No man belonging to any of these should be enlisted as a soldier.

If it is found necessary to enlist any of them on account of their professional acquirements, they should be given separate quarters, and, as far as possible, be kept entirely away from all military duties:—

Chamakhala	Scavenger.
Damai	Tailor, musician.
Drai	Seller of pottery.
Gain	Bard.
Kamara	Slave.
Kami or Lohār	Ironsmith.
Kasai (Newār)	Butcher.
Kumhal	Potter.
Manji	Boatman.
Pipa	Khalasi.
Pore	Sweeper.
Sarkhi	Worker in leather.

Sarkhi Clans.

Workers in leather—a menial class.

Basiel.	Gaire.	Rantel.
Bhomrel.	Hamalia.	Rimal.
Bilekoti.	Hitung.	Sirketi.
Chitoria.	Madkoti.	Sirmal.
Dankoti.	Mangranti. ¹	

Kami or Lohār Clans.

Ghotami.	Ghartibewanri.	Kanal.
	Rashāli.	

Religion, Arms, Dress and Characteristics.—About 600 years before Christ it is said that Çākya Simha (Buddha—the wise one) visited the Nepāl valley, and found that the fundamental principles of his religion had already been introduced amongst the Newārs by Manjasri from China. To Manjasri by the Buddhists, and to Viṣṇu by the Hindūs, are assigned, respectively, the honour of having by a miracle converted the large mountain lake of Naga Vasa into the present fertile Nepal valley, by cutting with one blow of a sword the pass by which the Bāgmātī

¹ This clan is derived from the fact of the ancestors of the same having resided within Bārah Mangranth.

river leaves the valley of Nepāl. To this day this pass is called “Kot bar,” “sword-cut.”

It is known as a fact that 300 years before Christ Buddhism flourished in Nepāl, and it is still nominally the faith of the majority of Newārs (some Newārs have been Hindūs from time immemorial); yet it is steadily being supplanted by Hinduism, and before another century it will have entirely disappeared.

The Khas are Hindūs. The Magars and Gurungs are so also nominally, but their Hinduism is not very strict.

The Gurungs in their own country are really Buddhists, though they would not admit it in India. To this day their priests in their own homes are Lamas and Giabrings, but when serving in our regiments they submit to the Brāhmaṇs and employ them for all priestly functions.

The fashionable religion is Hinduism, and it may therefore be said that Gurkhās are Hindūs, and with them, therefore, Brāhmaṇs are the highest caste, from whose hands no impurity can come. The Brāhmaṇs wear the thread (*janeo*).

Connection of higher with lower castes.—In the case of Brāhmaṇ with Khas, or Khas with lower grades, there can be no marriage. Neither can a Magar marry a Gurung, or *vice versâ*, nor can a Sōlahjāt Gurung marry into the Chārjāt, or *vice versâ*.

The offspring of an Opadhiā Brāhmaṇ with a Brāhmaṇ's widow is called “Jaici.” That of a Jaici and certain Brāhmaṇs with a Khas, is called Khattri. The Khattri wears the thread, but is below the Khas.

The offspring of a Khas with a Magarin or Gurungin is a titular Khas, but his very father will not eat with him, nor any pure Khas.

The progeny of an Opadhiā Brāhmaṇ with a Ṭhākur woman, or a Ṭhākur with a Brāhmaṇ woman of Opadhiā class, gives a Hamal.

That of a Ṭhākur with a Magarin gives an Uchai Ṭhākur.

Religious rites.—On the occasion of the birth of a child a rejoicing takes place for 11 days, and no one except near relatives can eat or drink with the father for 10 days. On the eleventh day the Brāhmaṇ comes, performs certain ceremonies, after which the father is supposed to be clean, and all friends are feasted and alms are given. The same ceremony exactly takes place for a daughter as for a son, but the birth of the latter is hailed with joy, as he has to perform the “Kiriya,” or funeral rites, of the parents. The girl is looked upon more or less as an expense.

In our regiments 11 days' leave is always granted to a man when a child is born to him.

The Brāhmaṇ (Opadhiā) selects a name for the child on the eleventh day. Boys up to the age of six months, and girls up to five months, are allowed to suck their mother's breast only.

On arriving at that age a grand dinner is given, and the Brāhmaṇs are feasted and propitiated. Every friend and relation that has been invited is supposed to feed the child with grain, but this is merely a form, each man just putting a grain in the child's mouth. The ceremony is called "Bhāt khilānā," "to feed with rice.

Betrothals.—All the friends and relations are also supposed to give the child presents, which generally take the shape of bangles of silver or gold. Betrothals (called Mangnī) take place at any age over five years.

When a marriage is agreed upon, the parents of the boy give a gold ring to the girl as a sign of betrothal. This is called "Sahi Mundrī."

Five or six friends of the parents of the boy, and these must belong to the same clan as the boy, and five or six friends of the parents of the girl, and these must belong to the same clan as the girl's father, assemble to witness the agreement in the presence of a Brāhmaṇ. A dinner is then given to the friends and relations of the contracting parties by the father of the girl, but the father of the boy is supposed to take with him some *dahī* (sour milk) and plantains as his share towards the dinner.

After a betrothal, except by breaking off the engagement, which can be done by going through a certain ceremony before witnesses, but which is considered very bad form, neither party can marry any one else, except on the death of one of them, when, if the real marriage has not taken place, or been consummated, they can do so.

Marriages.—Marriages can take place at any time after the age of 7. It is considered good to get a girl married before she reaches the age of 13. A widow cannot marry a second time, but it is not considered disgraceful for her to form part of another man's household. A widower can marry again.

If a boy, without being engaged to her, meets a girl, falls in love, runs away and marries her, he and his bride cannot approach the girl's father until called by him. When the father-in-law relents, he will send word telling the boy that he may present himself with his wife at his home on a certain hour of a certain day. On their arrival the father-in-law will paint a spot on their foreheads with a mixture of rice and *dahī* (*ṭīkā dinnu* or *garnu*) and then the boy and girl will have to make submission by bending down and saluting him. This is called "*Dhōk Dinnu.*"

Amongst Magars it is customary for marriages to be performed by Brāhmaṇs, and the ceremony is conducted in much the same way as the ordinary Hindū marriage. There is the marriage ceremony, *Jantī*, which is so timed as to reach the bride's house after midday, and which is first greeted with a shower of rice-balls, and then feasted by the parents

of the bride. The actual marriage takes place at night, when the ceremony of *Phērā* (circum-ambulation round the sacred fire) is performed and afterwards the *Añcal Gathā* (knotting a cloth which is stretched from the bridegroom's waist over the bride's shoulder). The latter ceremony is said to constitute the essential marriage tie.

After marriage a divorce can be obtained by a Gurung (and often amongst Magars, too) by going through a ceremony called "Sinko Dago" or "Sinko Pangra," but both the husband and wife must agree to this. A husband has to pay R40 for his divorce, and the wife R160. Two pieces of split bamboo are tied together, placed on two mud balls, and the money is put close by. If either party takes up the bamboos, breaks them, and picks up the money, the other party can go his or her way in peace and amity, and marry again legally.

In Nepāl, Lamas, assisted by Giabrings, fulfil the priestly function of the Gurungs, both of the Chārjāt and the Sōlahjāt, but in our regiments Gurung marriage ceremonies are performed by Brāhmaṇs. They say with true philosophy, "*Jaisā dēs, waisā bhēs,*" which might be translated as "Do in Rome as the Romans do."

In Nepāl no ceremony, whether that of marriage, burial, or naming a child at birth, is performed until the officiating Lama has determined the propitious moment by consultation of astrological tables, and by casting the horoscope. On this much stress is laid. In the marriage of Gurungs some ceremony resembling the *Añcal Gathā* is performed by the Lamas, and red lead is sprinkled by the bridegroom over the head of the bride. This completes the actual ceremony. All friends and relations are supposed to look away from the bride whilst the red lead is actually being sprinkled. This ceremony is called "*Sindūr halnu,*" "to sprinkle red lead."

A Magar will not allow his daughter to marry into the clan from which he may himself have taken a wife, but Gurungs have no objection to this. Neither Magars nor Gurungs, however, will take wives from the clan they may belong to themselves.

Deaths and mourning.—*Dukkhā baknu,* "to mourn."—In our regiments, on the death of a near relative, leave is granted for 13 days. For a father the son mourns 13 days. If an unmarried daughter dies, the father mourns 13 days, unless she is still sucking her mother's breasts, when he would only mourn for 5 days. If a married daughter dies, the father mourns her for one day only, but the father-in-law will mourn for 13 days. Men shave their heads, lips, cheek, chins, and eyebrows for parents; also for an elder brother if both parents are dead, but not otherwise.

Men only shave their heads for sons, younger brothers, and daughters if unmarried.

On the death of a Gurung in his own country he is buried. The following ceremony takes place:—The body is wrapped round with many folds of white cloth, pinned together by splinters of wood; it is then carried by friends and relations to the graveyard. At the entrance of the cemetery it is met by the officiating Lama, who, dressed in a long white garment, walks round the cemetery, singing a dirge, and the body is carried behind him until he stops opposite the grave. It is next lowered into the grave, and then all friends and relations are supposed to throw a handful of earth upon the body, after which the grave is filled up, and stones placed above.

In our service Magars and Gurungs on death are either buried or burned (but nearly always buried), according to the wish of the nearest relative. If they die either of cholera or of small-pox, they are invariably buried. Every regiment, if possible, should be provided with a cemetery. The men much appreciate this.

Magars and Gurungs are exceedingly superstitious. The most ordinary occurrences of every-day life are referred by them to supernatural agency, frequently to the malevolent action of some demon. These godlings have in consequence to be continually propitiated. Among the minor Hindu deities, Diorali, Chaṇḍī, and Dēvī, are those specially worshipped in Gurkhā regiments. Outbreaks of any epidemic disease, such as cholera or small-pox, are invariably regarded as a malign visitation of Diorali or Dēvī. When going on a journey no one will start on an unlucky day of his own accord. After the date has been fixed, should any unforeseen occurrence prevent a man from starting, he will often walk out a mile or two on the road he intended taking and leave a stick on the ground, as a proof of his intention having been carried out.

In March 1889 a Gurkhā woman died of cholera in the Gōrakhpur recruiting depôt. Every Gurkhā officer, non-commissioned officer, and man at the depôt at once subscribed. The recruiting officers gave their share, and with the proceeds three goats, three fowls, four pigeons, and food of sorts, were purchased. Of these, one goat and the four pigeons were let loose, and the food thrown away in the name of Dēvī, and the balance of animals were sacrificed to her, and then divided and eaten. Before killing the animals, they all prayed together—“Oh, mother Dēvī, we kill these beasts in thy name; do thou in return keep away all sickness from us.”

As no fresh case occurred, although there was some cholera about in the district, all the Gurkhās in the depôt were more firmly convinced than ever that this was due entirely to their having propitiated Dēvī.

Every Gurkhā regiment has a shrine to Diorali, and on the seventh

day of the Dasahrā this is visited by the whole battalion in state procession.

Festivals.—The following is a table of the festivals observed by Gurkhās in our service, with the leave allowed:—

Basant Pañcamī (in honour of Spring)	. . . . .	1 day.
Çivarātrī	. . . . .	1 „
Hōlī (carnival)	. . . . .	9 days.
Snān Saṅkrānti	. . . . .	1 day.
Rikhī Tarpan	. . . . .	1 „
Janam Aṣṭamī (called Janmāṣṭamī)	. . . . .	1 „
Dasahrā (called Dasin)	. . . . .	10 days.
Diwālī (called Tiwār, the feast of lamps in honour of the goddess Bhawānī, at new moon of month of Kārttik)	. . . . .	4 „
Maghiā Saṅkrānti (Hindū New Year)	. . . . .	1 day.

The ceremonies at these festivals and their observance are, with a few minor points, the same as in Hindustan.

These holidays should not in any way be curtailed or interfered with but should be granted in full.

The Dasahrā is the chief festival of the Gurkhās, and they endeavour to celebrate it whether in quarters or the field. Great preparations are made for it in procuring goats, buffaloes, etc., for the sacrifice. Every man in the regiment subscribes a certain amount towards the expenses. The commanding officers often give a buffalo or two, and every British officer subscribes a certain amount also. The arms of the regiment are piled, tents erected, and spectators invited to witness the dexterity of the men in severing the heads of buffaloes, the children performing the same office on goats. The period of this festival is considered an auspicious time for undertaking wars, expeditions, etc.

Caste rules with regard to food only apply to one description, *viz.*—“dāl and rice.” All other food, excepting “dāl and rice,” all Gurkhās will eat in common. With Magars, unmarried Thākurs, and with Gurungs, it is not necessary to take off *any* clothes to cook, or to eat *any* kind of food including “dāl and rice.” In Nepāl the Khas need only remove their caps and shoes to cook or eat their food. Should a Brāhmaṇ of the Opadhiā class prepare “dāl and rice,” all castes can eat of it. Magars and Gurungs will not eat the above if prepared by a Jaici Brāhmaṇ. Superior castes will not eat dāl and rice with inferior ones.

In our regiments men generally form little messes of their own varying in size from two or three to a dozen. As long as they are unmarried, Gurkhās of the same caste will eat everything together. All Gurkhās will eat “shikār” in common, a word they use for all description of meat.

No Gurkhās, except some menial classes, will eat cows, nīlgāi, or female goats. Gurungs eat buffaloes in their own country, though they will stoutly deny it if accused. All kinds of game are prized by Gurkhās, deer of all varieties, pigs, porcupines, pea-fowl, pigeons, pheasants, etc., etc., but beyond all things a Gurkhā likes fish.

Food cooked in ghee, including “rice,” but not “dāl,” is eaten by all classes in common.

Thākurs who have not adopted the thread will eat everything with Magar and Gurung.

All classes will drink water from the same masak, which, however, should be made of goat-skin.

Brian Hodgson gives the following true and graphic account of the contrast between the way the Gurkhā eats his food and the preliminary ceremonies which have to be observed by the orthodox Hindū :—

“These highland soldiers, who despatch their meal in half an hour, and satisfy the ceremonial law by merely washing their hands and face and taking off their turbans before cooking, laugh at the pharisaical rigour of the Sipāhīs, who must bathe from head to foot, and make pūjā ere they can begin to dress their dinners, must eat nearly naked in the coldest weather, and cannot be in marching trim again in less than three hours.

In war, the former readily carry several days’ provisions on their back: the latter would deem such an act intolerably degrading. The former see in foreign service nothing, but the prospect of glory and spoil: the latter can discover in it nothing, but pollution and peril from unclean men and terrible wizards, goblins, and evil spirits. In masses the former have all that indomitable confidence, each in all, which grows out of national integrity and success: the latter can have no idea of this sentiment, which yet maintains the union and resolution of multitudes in peril better than all other human bonds whatsoever, and once thoroughly acquired, is by no means inseparable from service under the national standard.

In my humble opinion they are, by far, the best soldiers in Asia; and if they were made participators of our renown in arms, I conceive that their gallant spirit, emphatic contempt of *madhēsīās* (people residing in the plains), and unadulterated military habits, might be relied on for fidelity; and that our good and regular pay and noble pension establishment would serve perfectly to counterpoise the influence of nationality so far as that could injuriously affect us.”

The above was written by Mr. Brian Hodgson in 1832, and 25 years later, namely, in 1857, he wrote :—

“It is infinitely to be regretted that the opinions of Sir Henry Fane, or Sir Charles Napier, and of Sir John Lawrence, as to the high expediency of recruiting largely from this source, were not acted upon long ago.”

On service the Gurkhās put aside the very small caste prejudices they have, and will cook and eat their food, if necessary, in uniform, and with all accoutrements on.

Gurkhās will eat all and every kind of vegetables and fruit. They have a great partiality for garlic and pepper, and are very fond of

potatoes, cabbages, cucumbers, and squash (kadū). They will smoke any English or Indian tobacco, and are very fond of cheroots. They will smoke out of any English-made pipe, even if with a horn mouth-piece, although they are likely to make a little fuss over the latter, just to save their consciences.

Arms.—The kukrī, a short, curved, broad-bladed, and heavy knife, is the real national weapon of the Gurkhās, and it is worn by all from the highest to the lowest. In our regiments they are carried in a frog attached to the waist-belt. From the beginning of the handle to the end or point of the blade it averages about 20 inches in length.

Where wood is plentiful, they are very fond of practising cutting with the kukrī, and they will cut down with one blow a tree the size of an ordinary man's arm. A really skilful cutter will cut off slice after slice from the end of a piece of green wood, each slice being not thicker than an ordinary piece of shoe leather. They call this "chinnu," to slice off.

They are also skilful with the *gulēl*, (pellet bow) knocking down and killing the smallest birds with ease. All who can manage to raise the funds endeavour to possess themselves of some sort of fire-arm.

Dress.—The national dress of the Gurkhās of the poorer class, such as we enlist, is one that shows them off to the greatest advantage, and consists of the following :—

A piece of cloth (*langōtī*) worn, as natives of India do, round the loins, etc. A thin waistcoat fitting tight and buttoned all the way up to the throat. A long piece of cloth, which is often a pagrī, and is wrapped round the waist, and by which the kukrī is carried. A pair of brown Gurkhā shoes, as described further on.

A black round cap, high on one side and low on the other, and finally, a kind of thin blanket or thick sheet, called Khadi, which is worn as follows:—The two corners of the breadth are first taken. One is carried over the right shoulder and the other is brought up under the left arm, and the two corners tied together about the centre of the chest.

A third corner, the one diagonally opposite No. 1, is now taken, and brought over the left shoulder and tied in a knot with the fourth corner, which is brought up under the right arm and opposite the centre of the chest.

This dress leaves the arms quite bare from above the elbows, and the legs are naked from halfway down to the knees, thus showing off his grand limbs.

The blanket, by being tied as described above, forms a kind of large bag, which extends all the way round the back, and in this Gurkhās very often carry their goods and chattels.

The Gurkhā shoe is square-toed, fits well up over the instep, passes just under the ankle, and then round and pretty high up above the heel. It is made of rough-looking but good brown leather, and all sewing in it is done with strips of raw hide. It is an excellent, durable shoe, is not affected by water in the same way that an ordinary native shoe of India is, and it is much less liable to come off in boggy ground.

When the sun is very hot, Gurkhās will often unwind their waist-belt and tie the same over their heads in the shape of a pagrī, taking it off again in the afternoon, when it begins to cool down again.

The upper classes of Nepāl and most of the residents of Kāthmāndū wear the following:—

The above-mentioned national cap, or one much like it.

A kind of double-breasted frock-coat, called *caubandī*, fitting tight everywhere, especially over the arms, fastened inside and outside by means of eight pieces of coloured tape, four inside and four outside. The four outside pieces of tape when tied show two on the left breast and high up, and the other two on the left side about level with the waist.

A white or coloured waist-cloth or pagrī, with the invariable kukrī, a pair of pyjamas very loose down to just below the knee, and from thence fitting the leg down to the ankle, and a pair of the national shoes.

Under the coat is worn a shirt, of which three or four inches are invariably allowed to show. They never tuck their shirts inside their pyjamas.

The frock-coat and pyjamas above mentioned are made of a double layer of a thin shiny cotton cloth. Between the two layers a padding of cotton wool is placed, and these secured by parallel lines of sewing which run close to each other. To make this still more secure, diagonal lines of sewing are also resorted to. This makes a very comfortable and warm, but light, suit.

Amusements and sports.—Gurkhās delight in all manly sports,—shooting, fishing, etc.,—and are mostly keen sportsmen and possess great skill with gun and rod. They amuse themselves in their leisure hours either in this way in the field, or in putting the shot, playing quoits or foot-ball, and they are always eager to join in any game with Europeans.

General Sir Charles Reid, K. C. B., says:—

“All Gurkhās are keen sportsmen and are never so happy as when they are on a tiger’s track. A man I lost at Delhi, had killed twenty-two on foot; they never waste a shot; they call ammunition ‘Khazānā,’ ‘treasure.’”

They are good gardeners, but very improvident, as they never will save up seed for the next season’s sowing. They are very fond of flowers, and will often go a long distance to procure some. They often

make necklaces of flowers, which they wear, and will also put flowers away in a glass of water in their barracks.

General character.—As compared with other orientals, Gurkhās are bold, enduring, faithful, frank, very independent, and self-reliant; in their own country they are jealous of foreigners and self-asserting. They despise the natives of India, and look up to and fraternize with Europeans, whom they admire for their superior knowledge, strength, and courage, and whom they imitate in dress and habits.

They have the following saying:—“*Tōpīwār kāmwar, Lungīwār khannēwār*”—“The cap-wearer works, the *lungi*-wearer eats,”

They are very jealous of their women, but are domestic in their habits, and kind and affectionate husbands and parents. As a consequence, their wives are less shy and reserved, and have more freedom, and reciprocate their affection, carefully looking after their uniform and all culinary and domestic matters.

As a rule, recruits on joining are very unsophisticated, very truthful, but dirty, and the first lesson that has to be taught them is that “cleanliness is next to godliness.”

The great vice of Gurkhās is gambling, to which they are greatly addicted. Though hot-tempered and easily roused, they are in general quiet, well-behaved men, and extremely amenable to discipline. With a firm just hand over them, punishments are rare.

Gurkhās are capable of being polished up to a degree of smartness that no native troops can approach, and which cannot be much surpassed even by British troops. No officer can be too strict with them in parades, but they hate being “nagged at.”

Education.—In Kāthmāṇḍū good schools exist, in which English and Hindī are taught, but our recruits, being almost entirely drawn from the agricultural classes, are quite ignorant of reading or writing. In our battalions schools exist for their instruction in reading, writing, and doing accounts, both in English and vernacular, and these are generally well attended. Numbers of men learn to read and write from friends in their barracks. It may seem strange, but it is an undoubted fact, that a number of recruits are yearly obtained who profess to enlist merely for the sake of learning to read, write, and do accounts.

Traditions.—The Gurkhā, from the warlike qualities of his forefathers, and the traditions handed down to him of their military prowess as conquerors of Nepāl, is imbued with, and cherishes, the true military spirit.

His physique, compact and sturdy build,, powerful muscular development, keen sight, acute hearing, and hereditary education as a sportsman, eminently capacitate him for the duties of a light infantry soldier on the

mountain side, while his acquaintance with forest lore makes him as a pioneer in a jungle almost unrivalled, whilst his national weapon, the kukrī, has in Burma and other places proved itself invaluable.

The bravery displayed by the Gurkhās in their contests with the British has already been alluded to, and their own traditions afford ample proof of the dogged tenacity with which they can encounter danger and hardship.

The return of the Nepāl army from Diggarcheh in the year 1790, amongst other instances, affords a distinguished proof of their daring and hardihood. The following extracts from Captain T. Smith's book are very characteristic :—

“At Bhartpur it was an interesting and amusing sight to witness the extreme good-fellowship and kindly feeling with which the Europeans and the Gurkhās mutually regarded each other. A six-foot-two grenadier of the 59th would offer a cheroot to the “little Gurkhee,” as he styled him; the latter would take it from him with a grin, and when his tall and patronising comrade stooped down with a lighted cigar in his mouth, the little mountaineer never hesitated a moment in puffing away at it with the one just received, and they were consequently patted on the back and called “prime chaps.”

At the assault of Bhartpur, the Goorkhas were ordered to follow in after the 59th.

These directions were obeyed, with the exception of going in with them instead of after them; for when the British grenadiers with a deafening “hurrah” made their maddening rush at the breach, at that glorious and soul-stirring moment it was impossible to restrain them, and they dashed into the thick of it.

In the morning after the storming of Bhartpur, when being praised for their gallantry by their British comrades, they returned the flattering partiality of the latter by the following characteristic remark: “The English are brave as lions; they are splendid sepoy, and *very nearly* equal to us!”

The following story is given as illustrative of their coolness and amenability to discipline :—

“A tiger had been seen within a few miles of Dehra, and Colonel Young (then Captain and the gallant commanding officer of the Simoor battalion), accompanied by Colonel Childers, of Her Majesty's 11th Dragoons, mounted an elephant and hastened to the spot. They, however, were unsuccessful in rousing him, and after a long and tedious search were returning home.

A Gurkhā sepoy was following the elephant with his gun on his shoulder, when he suddenly dropped on one knee and presented his rifle as if in the act to fire. Having, however, roused the attention of the sportsmen, he did not pull the trigger but kept his gun fixed in the same position. He had suddenly caught sight of the fiery eyes of the tiger who was crouching among the underwood, within three paces of his gun in this situation they steadily regarded each other. The elephant was immediately pushed up close to the kneeling Gurkhā, but neither of the sportsmen could succeed in catching a glimpse of the animal. In order, if possible, to observe the direction more accurately, Captain Young called out ‘Recover arms.’ The sepoy came to the ‘Recover’ as calmly and collectedly as if on his own parade. ‘Present.’ Down went the gun again; this was repeated, but still the tiger was invisible.

Captain Young exclaimed ‘That gallant fellow shall not be left unassisted,’ and in a moment dropped from the elephant and placed himself close to the sepoy. He looked along the levelled barrel, but to no purpose; the brute was not to be distinguished.

Cocking his gun, therefore, he told the Gurkhā to fire; there was a terrific roar, a rush forward for one instant, and all was still. When the smoke had just cleared away, there lay the tiger perfectly dead. The ball had struck the centre of his forehead and entered his brain.”

Dr. Oldfield in his book points out that there is not a single instance of a Nepāl chief taking bribes from, or selling himself for money to the British or any other State. This loyalty to themselves is only equalled by their loyalty to us during the fiery ordeal of the Mutiny, the records of which, as well as of Ambeyla, of the Kabul campaign, and many other wars and battles, amply testify the value of the services rendered us by our Gurkhā regiments since incorporation in our army in 1815.

Their fighting qualities, whether for sturdy, unflinching courage or enduring *élan*, are *nulli secundus* amongst the troops we enrol in our ranks from the varied classes of our Indian Empire, and no greater compliment can be paid to their bravery than by quoting one of their sayings—

Kafar human bhandā mannu ramrō!

“It is better to die than to be a coward!”

